THE SPEECH OF SIR DVDLY CARLTON LORD AMBASSADOVR FOR THE KING OF GREAT BRITAINE,

MADE IN THE ASSEMBLY
of the Lords the Estates Generall of the vnited Prouinces of the Low Countries.

Being assembled at the HAGHE.

TOVCHING THE DISCORD AND TROVBLES OF THE Church and POLICIE, caused by the Schismaticall Doctrine of ARMINIVS.

Exhibited the 6. of October. 1617.

Set forth by Authoritie.

LONDON,
Printed by *William Iones*, for *Nathaniel Browne*, and are to be sold at the great North doore of Saint *Paules* Church. 1618.

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Being admitted to the Hague.

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Exhibited the 6. of October. 1617.

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LONDON,

Printed by William Iaggard, for Matthew Lownes, and are to be sold at his shop in Paules Church-yard, at the Signe of the Bishops Head. 1618.

THE SPEECH OF SIR DVDLY CARLTON LORD EMBASSADOVR FOR the King of Great BRITAINE; made in the *Assembly of the Lords the Estates Generall* of the vnited Prouinces of the *Low Countries*: Being assembled at the *Haghe*.

TOVCHING THE DISCORD *AND TROVBLES OF THE CHVRCH* and policy, caused by the Schismaticall Doctrine of ARMINIVS.

MY LORDS,

I HAVE here presented my selfe in your Assembly to discharge my selfe touching the dutie I beare towards God, towards the *King* my Master, and towards your Lordships. The apprehension of the publike calamitie which alwaies

waies accompanieth *Schisme* within the Church, and *Faction* in the State doe giue mee too much subiect and cause for it. And there being no more cause to dissemble, how that in the space of few yeeres, men haue approached by degrees to the one, & doe at this present proceede with full pace to the other of these precipices. It were to forget the charge which I haue on the one part of his Maiestie in the qualitie of his Ambassadour, and the Oath which I haue made to your Lordships as Counsellor of this estate, and the coniunct Interest of the one with the other, if I should not contribute all that which depends of mee, to search and know exactly the originall, progresse and present state of this euill, to the end we may be able to apply therevnto the *Remedy* which is most necessarie.

It is the Rule of *Hippocrates Desperatis non adhibere Medicinam.* But (God bee thanked for it,) wee are not as yet come to so bad estate, although (to speake freely that vvhich is true of this matter) wee are so neare to it, seeing how the mischiefe goes forward, growing euery day worse and worse, that the *Remedy* will bee fruitlesse if it be delayed any longer.

Now for to seeke the Originall of this euill any further backe then the time of *Arminius* Professor at *Leyden*, were to disguise the fact. Some others before him it may be haue had the same scruples, and the same troubles in their consciences vpon those high points of Predestination

tion and the Dependences of it; But the Church hath ſtill continued in her peace and quiet; in ſuch ſort that the fountaine and ſpring of the alteration which ſince his time ſome haue endeauoured to introduce into the true and ancient Doctrine, vvhich you haue alwayes profeſſed, and is receiued and authorized by the common conſent of all the reformed Churches (howſoeuer ſome particular men haue had an opinion apart touching the ſaid points) ought to bee attributed to *Arminius* and to none other.

Out of the Aſhes and Cinders of *Arminius* are ſprung certaine others, vvho hauing wedded his particular opinions during his life, haue gone about to introduce them by cunning force into the publike Churches after his death. And not able to effectuate their purpoſe by the ordinarie wayes of *Claſſes*, and *Synodall* Congregations they directed themſelues to my Lords the Eſtates of the Prouince.

After that, followed the change of the name of an *Arminian* into a *Remonſtrant*; his oppoſite, (vvhich ſeekes to maintaine the Doctrine in the ancient puritie) baptiſed himſelfe with the name of *Contre-Remonſtrant*: But by many inſtances, Counter-inſtances, Propoſitions, Anſweres, Replyes, Diligences and craftie ſubtilties the ſaid *Remonſtrant* at laſt obtaines his cauſe againſt the poore *Contre-Remonſtrant*; gets (in his fauour) a Reſolution of my Lords the Eſtates of *Holland*,

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by the pluralitie of voices, though against the liking and aduice of many good & great Townes. Triumpheth ouer him *in Concionibus*, and vnder coulour of fiue points (which haue not as yet passed a lawfull examination) insinuates many others among the people; frames Inuectiues against the Reformed Religion, and the most famous and reuerend Teachers of it; In many places changeth the *Pastors* and Ancients to set into their roomes such others as might be at his deuotion; proceedes with such rigour as well in the Townes as in the Countrie as hee giues occasion to reuiue in these Prouinces, on one side the hatefull name of the *Inquisition*, and of the other side the deplorable words of Churches vvayling and lamenting; of Churches persecuted; couering himselfe alwayes with the title of the Authoritie publike as the onely man that performed obedience to the Magistrate. And giuing the *Contre-Remonstrant* (vvho begins to loose his patience, and to separate himselfe from the body, in Consequence of this vnhappie separation of soules) the reproch of *Schismatique* and one mutinous and tumultuarie. *Hinc Spargere voces in vulgum ambiguas* what was meant to the Magistrate. *Et quærere Conscius Arma* for his defence. Men Armed themselues in the particular Towns & the example passeth into the Prouinces.

Thus you haue in few words the beginning and progresse of our euill. The present estate of it

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is an actuall Separation (if not a *Schisme* within the Church; Iealousie (not to call it faction) in the estate; Animosities and alterations betweene the Magistrates, sowernesse and hatred amongst the people: Contempt of the Ordinances of the Soueraigne Courts of Iustice. Confusion among the souldiers, being bound by diuers Oathes: rumor and tumult betweene the people and the souldiers newly leuied and ill disciplined, which is come already euen to the shedding of innocent bloud, and of that, there hath followed feare terrour and a generall amazement. All this within the Countrey. From abroad all we vnderstand of it are the mockeries and scoffes of our Enemies, and the displeasure and extreame sorrow of our Friends.

Contraria inter se posita magis eluescunt, wee see then, before the time of *Arminius* what was the estate of these Prouinces: vnion in the Church and Estate; good correspondence betweene the Magistrates; Christian loue and charitie among the people; the Soueraigne Courts of Iustice respected; the souldiers (the seruants of your Lordships) in peace with all the world except your Enemies; all cheerefulnesse, all reioycing, all acknowledgement of the blessing of GOD, which hath appeared miraculously in the defence of his cause, in the sight and notice of all the world in your prosperitie; whereat the Enemies of this estate, haue remained dismayed

and amazed, and the friends of it greatly comforted.

For the present now that euery one sees so cleerely *quantum dimissa petitis præstant*, let the *Remonstrant* take in good part the *Remonstrance* that followeth, and let him (if he please) serue himselfe thereof, *Mature redeat repetatque relicta*. But if the Doctrine of *Arminius* be so farre spread and multiplyed as there be no more time to giue back, but that it behoueth to passe further to a decision, which of the two opinions is more conforme and agreeing to the truth of the Word of God; or at the least what sort of Christian toleration may be permitted without scandall in the Church, who shall be a competent Iudge in this matter?

To carry this authoritie to the temporall Magistrate, giuing to *Cæsar* that which belongs to *Cæsar*, were to leane and incline too much of that side, and to take from *God* that which is *Gods*.

Wherefore to proceede with due regard as well towards them to whom *God* hath giuen authoritie ouer our bodies, as of those that haue the cure and charge of our soules, that which in such occurrences is alwayes practised, and vvherevnto within Christendome at all times men haue had recourse. It is a Nationall *Synode*; I say Nationall, because the euill being passed from Prouince to Prouince, a *Prouinciall Synode* is not sufficient, but onely for so much as it serueth for a preparatiue to the Nationall *Synode*. This is the *Remedy* which

which is found good by the greateſt part of the Prouinces, and that which is recommended to you by the *King* my Maſter.

As for the Prouinces, I will not play the buſie-body *in aliena Republica*, therin to Iudge how much euery Prouince in particular ought in ſuch occaſions to yeeld to the publike. But whileſt in this buſines men ſtand to diſpute the right of Soueraigntie of euery Prouince apart, let them not forget the Oath by which they are conſolidated and cloſed vp into one body which is the *Vnion* of *Vtrecht* grounded vpon Religion. And although they ſeeke to euade and eſcape by ſhew of one Article which is, That euery Prouince hath its power a part in matter of Religion, This ought to bee vnderſtood ſoundly for the maintenance of the pure & ſincere Religion, and not for the authoriſation and allowance of new and ſtrange opinions; And principally in this Prouince where wee are at this preſent, in the contemplation whereof it is to be preſumed that Article was inſerted for the better vpholding of the Reformed Religion in his puritie without being expoſed to the will and pleaſure of the other Prouinces which at that time were not reduced to ſuch an *Vnion* of the Church as they enioy at this preſent.

But as the points of honour and Soueraigntie are nice and delicate if that reſpect hindreth the conſent of the Prouinces there is no place on the behalfe of his Maieſtie, who giueth you the ſame

counſell as the moſt ſound and wholeſome, *where there is no pretenſion, there is no preiudice.*

His Maieſtie foreſaw and foretold (ſome yeeres paſt) by his Letters and Miniſters vpon the occaſion of *Vorſtius* the euils which trouble you at this time; and by other Letters he repreſented to you the little fruit which would ſpring of it in ſuffering the choiſe points of *Predeſtination* to be caried into the chaire and Pulpits, which were too high and to darke for the capacitie of the common people. In the one and the other occaſion his Maieſtie hath witneſſed the ſincerity of his affection giuing his warnings for the zeale he carrieth to the glory of God, and to the dutie of the common Alliance which hath for the foote and foundation the common ſafety ſettled eſpecially vpon the *Vnity* of Religion. And although his wholeſome aduiſes and prayers were not receiued with that reſpect which was due to his good intentions, but rather were entertained with moſt ſiniſter interpretations, hauing beene drawne into ſuch ſence and conſequence as was cleane contrarie to his will, his Maieſtie notwithſtanding was pleaſed for the third and laſt time (hauing then already begun his voyage towards Scotland) to ſollicite you againe in that matter by a Letter of the 20. of *March*, That you would at laſt ſpeedily heale the euill by the way of a *Synode* ſeeing you knew not how to preuent it by other remedies.

Loe now his Maieſtie (God be thanked for it)

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is happily returned from his voyage; wherein (although the ſame hath beene long, hauing laſted the ſpace of ſixe monethes) hee hath not changed *Cælum nec animum*: during his abſence I haue forborne to ſollicite the anſwere of the ſaid Letter, that I might not render my ſelfe importunate to your Lordſhips out of time and place. But the euill being growen to that dangerous eſtate as I haue vnfolded it; and hauing lately receiued a new charge to the ſame effect, and beholding at this preſent a full Aſſembly of worthy and wiſe perſonages buſied (if I deceiue not my ſelfe) about the matter of Religion, I know not how any longer to excuſe my ſelfe, without praying you (My Lords) as I doe with all earneſtnes) to make ſuch Anſwere to the ſaid Letter as may giue teſtimonie both of the reſpect your Lordſhips beare to the counſels of his Maieſtie, and of the care you haue to the vnion of your Church & Eſtate.

Exhibited in the Aſſembly of the Lords the Eſtates generall of the vnited Prouinces of the Low-Countries, the 6. day of October 1617. Stilo nouo. *And Signed*.

DVDLY CARLTON.

FINIS.